

Rash
August 16, 1958

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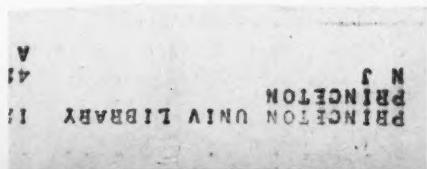
• Daniel M. O'Connell, S.J., R.I.P.

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America

National Catholic Weekly Review

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Correspondence

Labor and Antitrust Laws

EDITOR: Since reading "Some Reflections on Monopolies" (AM. 6/21) I have been wondering why no reference whatsoever was made to the monopoly of labor unions.

J. A. BUDINGER

Kansas City, Mo.

[No mention was made of the "monopoly" of unions because the editorial obviously dealt with monopoly in the spirit and meaning of the nation's antitrust laws. The Clayton Act of 1914 expressly excluded unions from the antimonopoly laws on the ground that the labor of a human being "is not a commodity or article of commerce." ED.]

For the Record

EDITOR: In a recent "Feature X" (AM. 7/12) is the statement, "But I remember my surprise on hearing that the Church was an archfoe of prohibition."

May I call attention to a comment of the late J. Elliot Ross, C.S.P.: "It is absolutely false that the Church has taken any position on the matter. Because it is a political question, she keeps her hands off."

(REV.) JOHN W. KEOCH, L.H.D.
President

Catholic Total Abstinence Union
Philadelphia, Pa.

Why Not Family Farms?

EDITOR: I can claim some familiarity with farm thinking, but apparently I do not come in contact with the same people and ideas Bill Woodard (Correspondence, AM. 8/9) does. Where, for instance, did he discover the "general consensus" that the farmer is the bulwark of democracy? Many claim that the farmer is a bulwark, but I have heard no one assert he is the only one.

I suppose the National Catholic Rural Life Conference would be among those in whom Mr. Woodard believes he sees a traumatic reaction "whenever someone implies that there might be too many farmers, or that operators of family farms are inefficient." But the NCRLC has consistently pointed out that not everyone can farm, that some engaged in "farming" might be better off with another source of adequate income, that national policy and legislation should help provide means for off-farm employment. We have, however, also felt it necessary to insist on facts rather than propaganda, facts which conclusively demonstrate that of all types of farm organiza-

tion the adequate-sized, well-operated family unit is the most efficient, even on strictly economic grounds.

Finally, if one can draw any sound conclusion from the mass movement to the suburban and rural areas, what the farm people have seems to be precisely what bricklayers and accountants want. Why should farm people be asked to give it up?

JAMES L. VIZZARD, S.J.
Vice-President

National Catholic Rural Life Conference
Washington, D. C.

Tested and Approved

EDITOR: The articles by Charles Brady, Anne Keavney and Stephen Ryan in the July 26 AMERICA afford a scintillating proof of the validity of Catholic education and Catholic journalism, which time cannot dim and which we should not allow the grumblers of hostile critics to tarnish.

(REV.) THOMAS S. HANRAHAN
Housatonic, Mass.

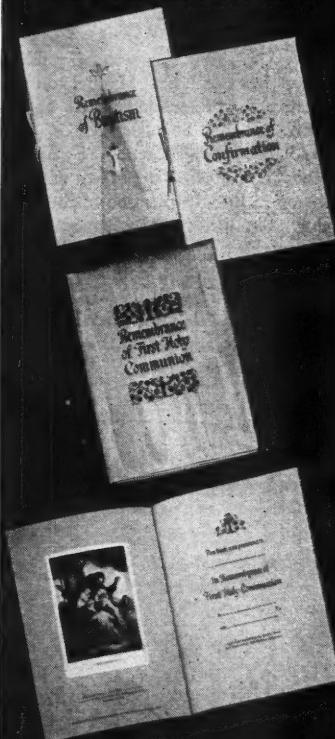
That They May Read

EDITOR: This is a suggestion not only for "Mulier Fortis" (AM. 7/26) but for anyone else who needs a constructive and practical outlet for spare time and energy. The Xavier Society for the Blind is the only Catholic publishing house and free circulating library for the blind in North America (see p. 514). It is a non-profit organization located at 154 E. 23rd St. in New York City. Dependent as it is on voluntary contributions, it welcomes volunteers for work in either of two categories.

First, for those who live in New York City and want volunteer work outside their own four walls, there is plenty of interesting work to be done at Xavier in preparing and making up the Braille volumes. Second, for those who want work they can do at home, or in a group, there is transcription of books into Braille for the Xavier library. This may sound intimidating—but first-graders learn Braille without difficulty.

Braille is based on the simplest of principles and can be mastered at home in approximately six weeks from a manual obtainable from Xavier. The system uses a cell with spaces for six dots (two vertical rows of three dots each); letters, syllables etc. are formed by punching one or more dots in each cell. Once these combinations are memorized (and it is remarkable how rapidly this is achieved) what at first seems a meaningless jumble of dots and

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BETTY SZE O'NEILL
Poughkeepsie, N. Y.

Spain Defended

EDITOR: On July 19, AMERICA published a letter from Alberto Manuel de Irujo criticizing Martin Artajo's article on "The Reform of the Spanish Cortes" (AM. 1/11/58). Sr. Artajo's article was objective and confined itself to reporting an important step in the organization of the Cortes, namely, the Rules of Parliamentary Procedure of Dec. 26, 1957. That these rules are better than the previous ones—the Provisional Rules of Jan. 5, 1943—I think even Sr. Irujo would admit. That neither the former nor the latter is to Sr. Irujo's taste is a very different affair.

What is unquestionable is that the present Chief of State, who assumed extraordinary powers in the course of a terrible civil war between communism and the Spaniards who fought against it (and against its fellow travelers, in whose name Sr. Irujo speaks), took a decisive step forward in the setting up of an institutional regime in 1942, when he created the Cortes in which the legislative power became vested. The new Rules of 1957, besides improving the regulation of members' privileges and liberalizing procedure for amendments, bills and financial control, have conferred upon the Cortes important powers for the control of public administration. No doubt the system can still be improved; one of the novelties of the rules is precisely that they provide for possible reforms in the future.

It is not true that the oath of loyalty to the principles of the National Movement is an upholding of the division between victors and vanquished. If Sr. Irujo had not chosen to be absent from Spain for the last 20 years, he could have seen for himself that there are many Spaniards who did not take part in the war and whose ardent wish is precisely that there be no repetition of it. The 12 principles of the

National Movement are the same as those figuring in the preamble of any civilized nation's constitution.

The members of the Standing Committee are appointed on the President's nomination by the full assembly at its first session (Art. 3, No. 2). This committee assists the President of the Cortes in the appointment of the other committees (Art. 3, Nos. 3 and 25). The Standing Committee is the body entitled to authorize the arrest or prosecution of members of the Cortes, a power previously vested solely in the President of the Cortes (Art. 7; compare with former Art. 8). These proceedings are, in any case, precluded as regards members' actions in the House (Art. 6) and are applicable only in respect of ordinary criminal actions, which in many countries (in England, for instance) do not enjoy any immunity whatsoever. As regards exclusion for *unworthiness*, all Parliaments allow this; but in the Cortes such action may be taken only by an absolute majority of two-thirds of the House, a circumstance not likely ever to occur in practice (Art. 12, No. 2).

The statements made about the Standing Committee are likewise inaccurate. This committee is composed, in accordance with the terms of Art. 21, of carefully chosen representatives of all sections of the Cortes, and its functions are similar to those of a "Rules Committee," not to say of a corporate presidency.

That the Plenum is freer in debate is obvious from Arts. 61 to 70 (compare with Arts. 53-60 of the old rules). What Sr. Artajo says is that to the already satisfactory functioning of the committees there has been added an improvement of the plenary sessions.

The Spaniards' Charter is not an undeveloped law, though a few of the organic laws are still missing. However, the thousands of Americans who visit Spain know that effective freedom has reached a very high level in this country, just as the law courts are also fully independent.

Finally, Sr. Irujo is the vanquished partisan of an unsuccessful secession of the Basque provinces started by cashing in on an attempt to establish communism in Spain. He has shown himself incapable of understanding our Appomattox. His watch stopped in 1939. Meanwhile, Spain goes her way and hopes to continue along the road of economic progress and social and political development she has been following during the last 20 years—a period, by the way, that coincided with the absence from this country of Sr. Irujo and his friends.

MANUEL FRAGA IRIBARNE
(Professor of Constitutional Law, University of Madrid; Member, Spanish Cortes)

Madrid, Spain



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Current Comment

"Indirect Aggression"

Secretary Dulles was disturbed because the newsmen, in reporting his July 31 press conference, failed to note his stress on the problem of "indirect aggression." The press, tipped off that it had missed an essential point, did a second take of his words. Here are Mr. Dulles' key phrases:

If the practices of indirect aggression as they are being developed at the present time are allowed to persist in the world and if no way is found to check that, then I think that the world is indeed in grave danger of war . . . I believe that if the Soviet Union does not want a war, they will almost have to agree that these practices should be brought under some kind of control by the United Nations.

In the light of later commentary, these points seem to be intended in the Secretary's remarks: 1) President Eisenhower proposes to make a major issue of indirect aggression if he and Premier Khrushchev meet face to face on the summit; 2) the United States feels something drastic must be done to stop indirect aggression and is even ready to fight to halt it; 3) the United Nations will be asked, perhaps at the special meeting of the General Assembly, to give serious attention to solving the problem of indirect aggression. It may be asked, for instance, to create a permanent corps of observers or police ready to go into crucial areas at the request of governments threatened by subversion from without.

... Question Sans Answer?

Washington is obviously exasperated by the Middle East crisis, not so much for what it is in itself, as for its fresh confirmation of the dangers of indirect aggression. But is there any solution at hand? Observers rightly comment that to ask the Soviets to give up indirect aggression is to ask them to give up communism. Why should they abandon a tactic which has proved so successful and to which, by our own admission, we have found no real answer?

Others, such as Walter Lippmann, take a more cynical view. The veteran

columnist says that indirect aggression—that is, propaganda, infiltration, bribery, subversion—is an old instrument of power politics. It is the way, he says, this country, as well as the USSR, is in reality fighting the Cold War.

Mr. Lippmann thinks our demand for an end to indirect aggression would be an "impossible" one. That may be so, but at least it would serve the purpose of singling out the key to the present danger to world peace, which is, of course, Soviet resort to veiled aggression in the interests of an expansionist policy. U. S. foreign policy, as Mr. Lippmann would admit, for all its occasional lapses, is not based upon aggrandizement. However one may define indirect aggression, it is Soviet expansionism that is keeping the world in dangerous turmoil.

De Gaulle's Constitution

Since the year 1789 France has had sixteen different constitutions. None of them, save that of 1875, survived the man or men whose ideas or ambitions it expressed. Now, Premier Charles de Gaulle makes another attempt at giving the nation political stability.

In the third and fourth Republics the two major weaknesses centered in the Presidency and the mode of electing deputies. De Gaulle's draft Constitution sure-handedly takes care of the first of these. Henceforward the Chief Executive will not be a figurehead.

First of all he will be chosen by an electoral college comprised of the Assembly, the Senate, departmental councils and delegates of municipal councils. In times of grave crises dictatorial powers will be his. Even in periods of normalcy he may negotiate treaties, dissolve the Assembly one year after its election and, together with his Cabinet, handle by decree the bulk of government business. The Parliament will vote only on certain matters of importance, such as budgets and social welfare.

These provisions will more than remedy the first defect in France's governmental system. But what of the second? It is too early yet to say what De Gaulle's answer will be.

However, unless something is done to consolidate the country's political parties so that stable majorities can be formed, the Assembly will remain a forum for anarchy. And this situation, in turn, will tend to create more and more "grave crises" calling for Presidential dictatorship. Without electoral reform the new Constitution, on which a referendum will be held in the fall, may bring order to France, but it won't strengthen French democracy.

Sports Are Color-Blind

The U. S. track team that lost by a narrow margin to Russian athletes in Moscow (under the Russian scoring system) and squeaked out a slim victory over Polish track stars at Warsaw (under the U. S. point system) did a great deal more than run, jump and throw its way to a creditable performance. It performed admirably in the field of international relations and showed the Russians and the Poles the tremendous strides we have taken in this country in race relations.

When one Russian newspaper man asked the coach of the U. S. team how many Negroes were on the roster, that official replied: "Let's see; I really don't know. I could count them for you, if you like, but I have never totted them up. I'm not interested in a man's color, but in his performance."

It's a pretty safe bet that every Russian and Pole that witnessed the sterling performances of our Negro athletes had heard of Little Rock. The presence of Negro athletes on our team and the take-it-for-granted attitude that they should be there was the finest possible proof that the Little Rock mentality is not the mentality of American democracy.

U. S. sports, however, still have a job to do in the matter of Negro participants. Few Negroes play in golf tournaments, for instance. How explain that?

UN Report on Delinquency

For what small comfort it affords, a recent UN study of juvenile delinquency in North America indicates that the problem of the young lawbreaker is not distinctively a U. S. headache. We probably publicize it more—or better, if that is the proper word—but Canada suffers from juvenile crime just as much

as we do. In 1955, for instance, 70.3 per cent of all offenses against property north of the border were charged to boys and girls under 18; the percentage in 1947 had been 58.8. The U. S. figures for 1956 were 66.4.

The main conclusions of the study, prepared by Dr. Paul W. Tappan, professor of sociology and law at New York University, are that communities offer a "welter of unsystematic and uncorrelated measures for prevention of delinquency" and "inconsistent methods . . . without any over-all philosophy or administration." As one would expect, the report calls for greater monetary support for preventive and rehabilitating programs, preparation of specialists, coordination of services and so on.

What is strikingly absent is any emphasis on a spiritual approach. The whole tone of the report is one of "social adjustment." It is perhaps not the role of a professor of sociology and law writing an official UN report to stress the aspect of sin that enters into juvenile delinquency, but this aspect must be faced. Perhaps the root therapy that alone will "cure" juvenile lawbreaking is the inculcation of a sense of sin. That's not a very popular word with social scientists, but it does get down to fundamentals. "Juvenile delinquency" has a lilting sound; juvenile crime or sin sounds more brutal. Let's use the brutal term if it will help solve the problem.

Population Shifts

The U. S. Census Bureau has come up with its forecast of the number of seats in Congress that the various States will gain (or lose) as a result of the 1960 census. It appears, for one thing, that young men are still going West, particularly to California. The Golden State stands to gain seven seats as a result of the new apportionment to take place after 1960. This is the same number California gained after the 1950 census. Among States losing representatives will be New York and Pennsylvania (three each), Massachusetts (two) and Illinois (one).

For the Church this internal migration tells a tale both encouraging and discouraging. The exodus of persons from States in which Catholics are numerous and well-established will presumably strengthen the Church in hitherto less-favored areas. This has been veri-

fied, by all accounts, in California. On the other hand, the arrival en masse of predominantly young and growing Catholic families presents for the Church organizational and financial problems sufficient to strike a chill in any but the stoutest heart.

Behind them, the migrants leave practically modern plants now apparently sentenced to become ghost parishes. But the fate of the old-time Catholic neighborhoods is not yet clear. A whole new apostolate seems, in fact, to open to pastors in many cities as non-Catholic, lower-income groups move into the neighborhood and come for the first time into close contact with Catholicism. The crisis is not without its opportunities.

Kennedy-Ives Bill Doomed

Being neither gumshoes nor judges we are unable to say with authority who killed Cock Robin—Cock Robin being the Kennedy-Ives union-reform bill. (Though the bill wasn't technically dead last week, it seemed beyond hope.) Labor Secretary James P. Mitchell holds that the Democratic leadership of the House, the National Association of Manufacturers and the U. S. Chamber of Commerce all had a hand in doing the bill to death.

As for the Democratic leadership, Speaker Rayburn, who admittedly held the bill "for 40 days and 40 nights" before referring it to Rep. Graham A. Barren's legislative graveyard, the Education and Labor Committee, says that his motives and strategy have been misconstrued. (We are inclined to believe him.) The NAM, which does not deny that it worked for the bill's demise, modestly refuses to take credit for it. It disclaims having that much power over the Democratic majority in the House. (Since so many Democratic Congressmen represent right-to-work States below the Mason-Dixon line and are closer in their labor thinking to the NAM than they are to the liberal policy of their party, this modesty may be excessive.)

There are other suspects. Two big labor unions, the United Mine Workers and the Teamsters, worked actively against the bill. Certain other unions, which refused to follow the official AFL-CIO line, passively opposed it. Then there is Secretary Mitchell himself who,

Senator Kennedy charges, "never lifted a finger to help Senator Ives and me to pass this legislation."

. . . a Dark Deed

Though we cannot finger the killers of the Kennedy-Ives bill, we have no doubt about the shameful character of the deed. As we have said before, the bill was not perfect. If passed, however, it would have contributed to union reform and sound industrial relations. This estimate is not ours alone. It appears to be shared by a majority of the sophisticated members of the Industrial Relations Research Association.

A short time ago Julius Rezler and Gerald J. Caraher of the Institute of Social and Industrial Relations of Chicago's Loyola University sought the opinion of the IRRA membership on legislative proposals for labor reform. Their findings, which have been incorporated in a special research bulletin, *Labor Experts on Pending Labor Legislation* (Loyola U., 820 N. Michigan Ave., Chicago 11, Ill., \$1.), strongly favor the principles and most of the key provisions of the Kennedy-Ives bill. In making their survey Messrs. Rezler and Caraher sent questionnaires to 617 members of the 1,900-member IRRA, and a gratifyingly high percentage (63.5) replied. To the NAM and the U. S. Chamber of Commerce we commend a study of the replies of the management members of IRRA. In most respects they don't give majority support to the positions these business organizations have defended so inflexibly before Congress.

Leaven in the Loaf

Those who preach tolerance loudest aren't necessarily shining examples of its practice. Columbia University Chaplain John M. Krumm said as much—and more—in a letter to the *New York Times* on Aug. 1.

For Rev. Mr. Krumm personally, planned parenthood is "a God-given responsibility." Nonetheless, he asserts, Protestants are dead wrong in questioning the right (and duty!) of Catholics "to press their conception of the moral issues involved upon public institutions."

Since Protestants never hesitate to do the same whenever they think "a

moral issue is involved which touches public policy," on what grounds, he asks, may they consistently deny this freedom to others? On the basis that Catholics are seeking to influence public morality? If so, how can Protestants insist, as they do, on universal acceptance of the characteristically Protestant stand on bingo?

The POAU and its supporters aren't going to be happy about this kind of logic. However, the courageous Mr. Krumm strongly believes it is sheer nonsense to hold religious and ethical *convictions*, and pretend indifference to their consequences for society.

Arguments "for separation of religion from the determination of public policy" are, in Mr. Krumm's book, "subversive of the religion of the Bible." This is just another way of saying that what the

"wall-of-separation" clergymen have really been preaching is neither authentic Judaism nor Christianity, but simon-pure secularism.

Daniel M. O'Connell, R.I.P.

The Rev. Daniel M. O'Connell, S.J., who died at West Baden College on July 29 at the age of 73, was attached to Campion House, the residence of AMERICA's editorial staff, only for the years 1938-1943. But before that his was already a familiar name to our readers. Nearly a hundred articles, reaching as far back as 1921, appeared in these pages under the name of Father O'Connell.

In his earlier contributions, Father O'Connell's themes reflected an interest in social problems. From 1924 on-

ward, however, when he became dean of the College of Liberal Arts of Xavier University, Cincinnati, his articles testified to a penetrating study of the problems of Catholic higher education. The originality and perceptiveness demonstrated in his writings, and in other ways, led to his appointment in 1934 as the first national secretary of the Jesuit Educational Association. This post he held until 1938, when he came to AMERICA.

Our late confere had a special affection for Cardinal Newman and he showed this esteem by his editions of Newman's works for college use. Somehow or other he found time, also, to launch a book club—the Spiritual Book Associates—which he guided for many years. To his generous soul may God grant eternal rest.

Found: A Catholic Bookshop

LIKE MANY Catholic college teachers, I have been concerned about the reading habits of our students. This concern has been deepened by reports from Catholic bookshop personnel who complain about the lack of patronage from Catholic college students and graduates. As one attempt to probe the problem, a simple class assignment was devised. A description of the assignment and its results may be of some interest.

Last year there were 159 men in my junior theology classes at St. Joseph's College in Philadelphia. After a brief explanation of the purpose of the assignment, students were instructed 1) to list the names and addresses of three Catholic bookshops; 2) to spend thirty minutes in a Catholic bookshop, and while there to talk with someone on the staff—owner, manager, clerk; 3) to make a report within three weeks. On a mimeographed questionnaire form students were expected to indicate 1) names and addresses of three shops; 2) name of the shop visited; 3) date and length of visit; 4) name of person talked with; 5) names of books, etc., that may have been purchased; 6) date of last previous visit to a Catholic bookshop; 7) what interested them most about the visit.

Of 159 students, 148 reported. Of these, 84 stayed the required 30 minutes; 12 stayed less than 30 minutes; 45 stayed between 45 and 60 minutes; 3 stayed longer than one hour.

For 65, this was their first visit; 41 had been to

a Catholic bookshop within the previous year; 23, between one and three years previously; and 19, more than three years ago.

Though I had not suggested it, 90 made a purchase during the visit. Among the purchases were three medals and statues; 28 magazines, pamphlets and newspapers; and 85 books. The titles bought were not an impressive selection.

Comments on what especially interested the students covered a fairly wide range. Seventy said they were impressed by the quantity, quality, diversity of the stock, the extensive literature on contemporary topics. Eighteen commented on the cordiality, helpfulness and Christian zeal of the staff members. Ten were impressed by the discovery of the Grail Movement, and 15 by the art work at the Grail Center. Six spoke of the joy of browsing, and seven found nothing worthy of comment. Two were most impressed at finding a shop owned by two alumni of our college. One was deeply struck by the fact that many people go to Catholic bookshops because they want to and not only to fulfil an assignment.

Two statistics interested me especially. Of the 148 students reporting, 107 had not been to a Catholic bookshop in more than a year; and of these, 65—or 44 per cent—had never seen one. This seems unfortunate and suggests that parents and teachers might do more prodding. It was encouraging to see that 90 students (61 per cent) freely made a purchase, and that so many were impressed by what was available in Catholic bookshops. The assignment was made to stimulate interest in Catholic books; so perhaps something was accomplished by it.

JOSEPH F. X. ERHART

FR. ERHART, S.J., is professor of theology and director of the Study Week on the Lay Apostolate (Aug. 17-23) at St. Joseph's College, Philadelphia.

Washington Front

Taps, Bugs and Eavesdropping

A bill introduced by Rep. Kenneth B. Keating (R., N. Y.) would outlaw any "bugging" of private conversations. This means placing an electronic device where it can record what is being said, say in an adjoining room. The bill, of course, stems from the crude attempt made in a hotel here during the Goldfine-Adams case—so crude, in fact, that many wondered just who did what, and why.

Overhearing private talk—"eavesdropping"—has a very old history in the human race. People have been listening under eaves or through keyholes or flimsy walls for a long time, indeed. There does not seem to me to be anything immoral about this; it is the use to which it is put that makes it right or wrong. To put it technically, it is an indifferent act in itself; the end is what makes it as a means right or wrong. The "right to privacy" is often alleged against it; but evil conspirators have forfeited any such right, if it exists.

Modern technology has complicated the argument. Is it wrong to listen in, on a party line, for instance, to others' conversations? Not polite, of course—but wrong? No responsible official or important person would think of talking on the phone without "monitoring"—at first by a stenographer on an extension, and now by an

electronic device which tape-records what was said. This is sheer self-defense for both parties. Is this a reprehensible wire tapping? But now attempts are being made to outlaw it unless the other party is warned in advance. But what experienced man would phone an official here in Washington without assuming that what he said was taken down? It is unthinkable to me.

The telephone is now the lesser problem. At least ten years ago I presided over a meeting in Chicago and gave permission to an experimental outfit to place unobtrusively on the dais a "bug" no larger than a matchbox. The playback afterward revealed even the slightest whisper in the audience. The gadget has, of course, been enormously improved in the years since then. Conversations can be picked up and recorded 200 yards away. How will a law control this method? A visitor to your office may set his briefcase beside his chair and depart with the whole conversation inside. Your doctor or psychiatrist may have recorded all your symptoms for study or consultation, and probably has.

Law-enforcement agencies have a special interest here. J. Edgar Hoover recently said that about 80 known racketeers had their phones tapped. Subversives also are supervised. (As if the racketeers and Commies didn't already know it and take precautions accordingly.) Sometimes there are conflicting laws. Usually, the police or FBI have to get a court order to tap a phone legally, but the same State may have a law penalizing a phone company for knowingly cooperating.

WILFRID PARSONS

On All Horizons

BOSTON COLLEGE GRANT. In partial subsidy of the Boston College honors program, the Carnegie Corp. has granted \$85,000 for use over a three-year period. Last year 40 freshmen were admitted to this program, which is pointed to advancing talented students. It is part of the college's project to provide the Boston area with leaders aware that their community's problems are significantly related to world problems.

► **CANADA'S CATHOLIC DAILIES.** There are four Catholic daily newspapers in Canada. With a combined circulation of 125,000, they are *L'Action Catholique* of Quebec, *Le Droit of Ottawa*, *Le Progrès du Saguenay* of Chicoutimi and *L'Evangéline* of Moncton.

► **GOOD CITIZENSHIP.** Under the sponsorship of The Catholic University of America's Commission on American

Citizenship, more than 3,000 charters were issued last year to Catholic Civics Clubs in parochial school classes at the 7th- and 8th-grade level. A new handbook, *Good Citizens*, for the use of members and officers of these clubs has been issued by Geo. A. Pflaum, Inc., Dayton 2, Ohio (52p., 10¢).

► **FOREIGN STUDENTS.** The *Chisco Newsletter* tells what the Chicago International Student Catholic Organization (founded 1956) is doing to provide home hospitality, lessons in English, part-time jobs and speaking opportunities for foreign students in the Chicago area (3044 Barclay Lane, Wilmette, Ill., eight issues annually: \$1).

► **FELLOWSHIP FOR PEACE.** On behalf of the Church Peace Union, the Russell Sage Foundation (505 Park Ave., New York 22, N. Y.) is offering a resident fellowship to a qualified per-

son who would evaluate the work of the union and develop new projects in the area of ethics and foreign policy. Applicants should be not over 35 years of age, have a "religious commitment" and a doctorate in political science, social psychology, anthropology or related fields. The annual stipend is \$3,500 to \$5,000, renewable a second year.

► **LOURDES CURES.** Since January, 1958 the Medical Inquiry Bureau at Lourdes has taken under consideration 16 cases involving healing of a possibly miraculous nature. These cases will be examined in collaboration with the International Medical Commission. Some may then be presented to the Canonical Commission, which alone is qualified to declare that a scientifically inexplicable cure is miraculous.

► **LABOR DAY.** Pre-release copies of the 1958 Labor Day Statement are now available from the Social Action Department, NCWC, 1312 Mass. Ave., N.W., Wash. 5, D. C. (Single copy 8¢; \$3 per hundred; \$20 per thousand; over 5 thousand, \$12 per thousand). R.A.G.

Editorials

Toward a Middle East Policy

THE HEADWINDS are blowing less strongly in the Middle East as this issue of AMERICA goes to press. The election of Gen. Fuad Chehab to succeed Camille Chamoun as President of Lebanon has brought a relative calm to that country. Our decision to recognize the new revolutionary regime in Iraq means that we have less reason than we thought to be apprehensive of the forces which overthrew the Government of King Faisal. As the world awaits the extraordinary session of the UN General Assembly the West has a brief breathing spell in which to formulate a long-needed policy toward the Middle East.

This may be the last opportunity for Britain and the United States to agree on a common, workable approach toward the Arab world. It cannot be a crash program—the sort of panic-reaction policy to threatened catastrophe which has so often in the past proved self-defeating. It must be a long-range policy—one designed to protect legitimate Western interests in the Middle East. At the same time it must prove capable of coming to terms with the explosive forces which have kept the area in a state of convulsion for almost a decade.

THE FIRST STEP

It is obvious that the first step in formulating a policy toward any country or area of the world is to determine our precise objectives there. Moreover, as we define these objectives, a sharp distinction must be made between aims which are essential and those which, though desirable, are not vital either to the welfare of the United States or to the security of the free world.

What are our essential objectives in the Middle East? They are four: two political, two economic. First, we want peace and stability in the area and an end to Communist expansion there. Second, we want continued access to a flow of oil sufficient to safeguard the economy of Europe. Third, we want the Suez to remain open to world shipping. Fourth, we want access to air bases in Turkey, Cyprus and Libya.

But a clear perception of what best serves our own interests in the Middle East is not enough. As Richard H. Nolte and William R. Polk point out in their penetrating analysis of the Middle East situation in the current *Foreign Affairs*: "In the long run foreign policy in a given area cannot be successful unless it takes account of the dominant desires and fears of the people who live there." Arab nationalists want some form of Arab unity and independence. In foreign policy they would like to avoid entanglements and, as the *Foreign Affairs* article notes, "to profit from Soviet-American competition in order to devote their undivided energies

to the advancement of their own affairs." Internally they want honest, impartial government and a new social order.

None of these Arab aims need conflict with our own basic objectives. It is only when, not content with the minimum essential, we have insisted on achieving the maximum desirable in our relations with the Middle East that the West has run head-on into trouble. Of what value Baghdad Pacts when they alienate most of the peoples of the Arab world, serve to undermine friendly regimes and thereby defeat the very purpose of such alliances? Stressing the maximum desirable makes for rigidity of policy when what is needed in the Middle East is flexibility. Even in the event of a movement to nationalize Middle East oil resources, the West should be able to roll with the punch provided the minimum essential still be attainable. For, as long as Europe has enough oil, it matters little who controls its production.

FORMULA FOR THE FUTURE

These are mere guide lines toward the formulation of a policy for the Middle East. A number of specific proposals have been put forward. During his recent visit to the United States, Italian Premier Amintore Fanfani broached a three-point formula to restore stability to the area: 1) The major world powers should agree not to exert pressure on the policy-makers of any Middle Eastern nation; 2) Middle Eastern governments should agree not to interfere in each other's affairs; 3) a multination, no-strings-attached economic-aid program should be established, preferably under UN auspices, to raise living standards that are among the lowest in the world.

Spain, a nation with long experience in dealing with the Muslim world, has also been heard from. In an interview with *Ya*, Spanish Catholic daily, Generalissimo Francisco Franco noted that "the West has marched against the natural currents of the Middle East." Said the Spanish Chief of State:

It is necessary to convince the Eastern peoples that the Western world has no other interests but their liberty and independence, the improvement of their present standards of living and their treatment in an understanding, fair and generous manner.

Underlying the advice of these statesmen is a single, unifying idea. Both stress the need for an accommodation to the internal forces which, for better or worse, are shaping the future of the Middle East. The West seems to have no alternative.

Senator Case and Political Integrity

ACCORDING to a Gallup poll 70 per cent of American parents do not wish their children to enter politics. Presumably the highly publicized investigations in the nation's capital this summer merely strengthened this aversion to a political career.

But the root of the trouble is not in the business of politics (which is, after all, "the practical exercise of self-government") but in the way some politicians do business. This is especially true when a public official—elected or appointed—stands to gain financially from the business in question. A legislator who owns a block of stock in a certain company may be tempted to push legislation favoring his investment. Or a large campaign contribution may stimulate him to exert imprudent pressure on a Federal agency.

One of the major sources of trouble is the secrecy which too often cloaks the pressure and influence exerted on legislators and Federal agencies. Last week Sen. Clifford P. Case of New Jersey introduced a measure designed to remove some of the wraps from political influence and "improve the public service."

Senator Case's bill requires 1) that Federal employees earning more than \$12,500 a year report any outside income, including gifts, in excess of \$100; 2) that all communications in a case before a Federal agency be made public; 3) that congressional committees file

an itemized expense account; 4) that the whole problem of conflicts of interest and of the relations of Congress with Federal agencies be examined by a special committee.

In introducing his bill, Senator Case admitted that "it will not plug all the gaps," but he went on to point out that it

can help to dispel the cynical view of public service and politics that has made "politician" almost a dirty word among too many people. . . . Through legislation such as this we can help correct the distorted image of public officials that now exists in many quarters. . . .

This bill is not an attempt to eliminate influence on politicians and public officials but rather to bring such influence out into the open. That done, the legitimate pressures that keep a government healthy can be distinguished from those deleterious influences that make it corrupt. The dangerous corners which some politicians are tempted to cut for their constituents and wealthy friends are much more clearly marked out. Human nature being what it is, Senator Case's bill would not make the administration of either party "as clean as a hound's tooth." But its antiseptic measures would help prevent sudden and hidden decay in the nation's political molars.

Behind Southern Resistance

LAW-ABIDING WAYS are indigenous to Americans. Enact legislation, or procure judicial interpretation of existing statutes, and as surely as night follows day an adequate majority of citizens will sooner or later submit to the law. On such reasoning many have long based the hope of eventual compliance with Federal court decisions relative to public school desegregation in the South.

Gov. Orval E. Faubus' landslide victory in the Arkansas Democratic primary on July 28 will dampen considerably the ardor of such enthusiasts of American respect for "ordered liberty." It is not only significant that that defier of the Supreme Court polled substantially more than twice the combined vote received by his two rivals for the gubernatorial nomination. What is far more alarming is that his very defiance of the Court made possible his bid for a third term as Governor.

In a postelection statement, Mr. Faubus hailed his victory as "a condemnation by the people" of Federal interference with one of their most sacred institutions. He vowed to continue to "stand in the way of anyone who tries to force integration down anybody's throat." He pledged that he would again employ the National Guard to that end.

What many people fail to understand is that Southern leaders are availing themselves of what seems to many jurists to be the real loophole in the May, 1954

verdict of the Supreme Court. That loophole is not, as some have contended, the Court's neglect to assign a time limit within which compliance must take place. Rather, in the words of a South Carolina Federal district court, it is the fact that the high tribunal

does not *require* integration. It merely forbids discrimination . . . [and] the use of governmental power to *enforce* segregation. (Emphasis added)

This subtle distinction derives from 18th-century political theory, which conceived of civil liberties, says Harvard Law School Prof. Mark DeWolfe Howe, as "the by-product of limitations on governmental power, not the objective of its existence." It was precisely this notion of rights that inspired the draftsmen of the 14th Amendment to think the Negro's essential liberties could be secured merely by restricting State authority. It is a notion that still defines the scope of too many decisions of the judiciary.

The desegregation movement, however, will increasingly force us to re-examine our basic concepts of human freedom. Meanwhile, so long as rights are held to be mere assurances against invasion by government, rather than affirmative, God-given claims upon it, other Faubuses will rise up again and again to muster the forces of resistance. And voters in the South will keep shouting: "The Supreme Court be damned!" What is more, they will mean it.

World Catholic Press

BLACKFRIARS (34 Bloomsbury St., London, W.C. 1), "Authority and the Anglican Mind," by Henry St. John, O.P., June, pp. 242-260.

By its "notion of a divisible and actually divided Church, Anglicanism stands unequivocally on the Protestant side, as against Rome and the East, in the matter of Catholic authority." Furthermore, this notion has in the course of time become "associated in the Anglican mind with the national life of England." Such a mentality "sees whatever the Church of England does [e.g., its recent acceptance of the validity of the Church of South India's orders] as somehow justifiable. . . ."

Despite the Anglican rejection of an infallible Church, however, Catholics should strive to establish and maintain close contacts with Anglicans. This is especially important on the level of priests and ministers; for ministers, like our priests, form attitudes in their flocks. Thus, little by little, Catholics will give evidence of the conviction, which they hold, indeed, but often do not show forth, that Anglicans are really our fellow Christians. The author sees great value, not only in our discussing theology with Anglicans, but most of all in our praying with them—with episcopal permission, of course.

ETUDES (15, rue Monsieur, Paris 7), "A Certain America," by Henri Agel, June, pp. 373-379.

What do French film critics think of Hollywood? Here we find praise and damnation of it in an article summing up fifty years of cinema in the film capital of the world. The author praises American western films because, though most are only pot-boilers (aren't most novels, he asks, likewise rubbish?) some of them achieve that man-against-the-universe greatness of the Iliad and the Odyssey. Some of the U. S. crime films, too, reveal the "human condition" quite as well as any tragedy.

On the other hand, he finds that Hollywood has frequently failed abysmally in its attempt to adapt European material e.g., *Bonjour Tristesse*, for American consumption. In general, the U. S. film industry has shown the whole world both the "pachydermic naïveté"

of the Americans and their willingness—which is "practically without equal in Europe"—to criticize and laugh at themselves.

RHYTHMES DU MONDE (5, rue de la Source, Paris 16), "How Catholicism Can Enter Indian Civilization," by Most Rev. Leonard Joseph Raymond, Tome V, No. 3-4, 1957, pp. 238-250.

The Bishop of Allahabad sees India undergoing rapid changes in every sense. In some ways, these changes facilitate the arrival of Christianity. For instance, social legislation in India today rebuffs the Hindu religion, with its castes, polygamy and abasement of women. The Christian teaching of a personal God, incarnate in matter, appeals to many Indians, but monistic Hindu philosophy has no place for a personal God or creation.

If Christianity is to become popular, it must be presented in Indian thought patterns, frequently quite different from our Western patterns. For instance, the Indian mind is intuitive and contemplative, so that "we can wonder whether the study of Scholastic philosophy and theology, European in their origin, adequately prepares the future priests of India for the work that awaits them." In return, India can enrich Christianity by its reverence for religious life, the soundness of its family cult and its esteem for contemplation and sanctity.

TAM-TAM (6, rue Thibaud, Paris 14), "A Dialog between Whites and Negroes," by Joseph Michel, April-May, pp. 3-30.

This magazine, subtitled "Monthly Bulletin of Catholic African Students," reprints a talk given by the chaplain general of Catholic foreign students in France at a convention, held March 29-31 in Paris, for students of the Catholic Institutes of Paris, Angers, Lille and Lyons. The theme of the convention was "Black Africa."

The talk points out that Christian charity is the necessary corrective of social prejudices. However, amicable relations between whites and Negroes are, for one reason at least, more difficult to achieve in France than in the United States: France still has colonies in Black

Africa. In dealing with race relations, therefore, this author discusses at length the morality of colonization and the relations of *colon* and *colonisé*. He quotes principally Vitoria's book *De Indis*, as developed by Joseph Follett. He also presents the ideas contained in the Australian hierarchy's 1953 pastoral on Australia's obligation to help in the development of underdeveloped Southeast Asian nations.

DOKUMENTE (Worriinger Str. 11-13, Cologne), "New Perspectives for German-Polish Relations," by Stanislaw Stomma, June, pp. 171-175.

The author of this article, which was first published in the Polish Catholic weekly, *Tygodnik Powszechny*, is the founder of that organ and of the monthly *Znak*. Earnestly and in a spirit of compromise, he asks that Germany and Poland now settle their long-standing differences. Germany is no longer the threat to Poland that she used to be, since the devastation of World War II and the new security given to Poland by the Warsaw Pact. He appeals therefore to Poles and Germans of good will—he insists that today there are many such on both sides—to discuss their common future. He sets only one condition as outside debate: the permanence of the Oder-Neisse boundary. All other disputed points can be resolved by compromise.

POLITICA Y ESPIRITU (Ahumada 57, Santiago de Chile), "Stone-Throwing That Made History," by Alejandro Magnet, June 1, pp. 16-21.

One of the editors of the review summarizes the succession of U. S. rebuffs to Latin American requests for economic aid since Vice President Wallace's visit to our sister continent in 1943. The author is typical of many Latin Americans in his approach to this problem. He sees the United States dealing parsimoniously with Latin America, while in the Far East and in Europe it has poured out billions (one per cent of our foreign aid between 1946 and 1953, he says, went to Latin America). He is skeptical about any lasting change in U. S. economic policies toward Latin America, even though he asserts that Vice President Nixon's experiences seem to have temporarily shocked our complacency.

EUGENE K. CULHANE

India Needs Our Help

James J. Berna

ANOTHER URGENT SOS has been sent by India to the United States and appropriate international agencies for help in saving her Second Five-Year Plan. The announcement on July 20 placed the amount of foreign assistance needed at \$1.2 billion over the next three years, the remaining life of the plan. Of this total, \$300 million is needed before 1959.

The purpose of this article is to bring forward some facts which will help the American people make up their minds in a rational manner on this very important question. The time for decision is fast approaching, and the way we decide will profoundly influence events throughout Asia and the free world.

The first thing to understand is that India's crisis is a crisis of growth. In April, 1956, the Indian Government launched an all-out war on the centuries-old poverty of that country, in the form of a large-scale economic development program. No one denies that India badly needs economic development. Her nearly 400 million people are crowded into an area less than half the size of the United States. These people are struggling along on an average income of about \$55 a year per person (as compared with \$2,000 in the United States). Life expectancy at birth is approximately 30 years (it is nearly 70 in the United States).

Eighty-five per cent of the Indian people live in little huts in remote villages, most of them without electricity, many of them without even a well. These people try to wring a living from worn-out soil, subdivided over the centuries into plots too small for efficient farming, and without enough water, fertilizer or adequate farm implements. Most of those who seek escape from the overcrowded land into the cities merely escape into the army of the unemployed, since India has only enough factories to employ about 1 per cent of her population.

SECOND FIVE-YEAR PLAN

The Second Five Year Plan is designed to change all this. It calls for an expenditure by the Government of approximately \$9.5 billion, and a concomitant expenditure by private industry of nearly \$5 billion. The money is being spent, not for frills or luxuries, but to create the economic facilities the country needs to raise

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production and provide the jobs for which millions are searching. Huge dams are rising in the river valleys, and will eventually irrigate millions of parched acres, control devastating floods and generate electricity for rural development. Under a "Community Development Program," teams of specially trained Indians are going into the villages to teach people better methods of cultivation, and to show them how to help themselves by building roads, wells and other needed facilities. Railways and roads are being expanded so that the country's rich deposits of coal, iron ore, bauxite (for aluminum) and other resources can flow to factory and market. Many new factories are under construction, including three new steel mills, heavy-machinery plants, machine-tool factories and many others. This industrial development is being given the highest priority, and rightly so, since jobs must be found each year for nearly 2 million new persons entering the labor force.

The plan got off to a good start in 1956. Now, a little more than two years later, it is in deep trouble. Already it has been cut back by about \$600 million. Hard hit by the cutback is the Community Development Program, which promised so much in terms of social and economic progress for the village people of India.

It is sometimes said that India's plan is "too ambitious" and should be cut back. Admittedly the program is a large one for a poor country to carry through. But consider these two facts. 1) Even if the plan in its original form had succeeded, per-capita income at the end of the period would have risen only from about \$55 to \$61 or \$62. 2) Between the beginning of the plan in 1956 and its end in 1961, approximately 9 million new persons will have entered the labor force looking for jobs. But the plan is not large enough to create 9 million new jobs, so that unemployment, already serious, will actually worsen during the plan period.

From the social and economic point of view the plan is the minimum that India can afford—not an over-ambitious effort. In terms of India's resources the plan might be called ambitious. But there are emergency situations in life when one must take risks, as when a family rushes a child to the hospital without money in the bank to pay the bill. India faces an emergency.

It is important that the exact nature of the crisis which threatens the plan be clearly understood. The problem is a shortage of foreign exchange. Despite many difficulties, the Indian Government has done well in raising the internal financial backing required.

But India must also import great quantities of capital equipment from the industrialized countries: earth-moving equipment for building the big dams; dynamos for the power plants; blast furnaces and rolling mills for the new steel mills; machine tools and steel for the new factories. To purchase these things she needs the currency of the industrialized nations. You can't buy steel in Pittsburgh with Indian rupees.

The total foreign-exchange cost of the plan, as revised, is estimated at \$3.68 billion. Thus far India has raised nearly two-thirds of this sum, in large part by drawing upon her foreign-exchange reserves. Those reserves are now dangerously low. Excluding \$234 million in gold (which India cannot touch for fear of destroying confidence in her currency) they stood in mid-July at \$430 million, and were dropping at the rate of \$10 million a week. And \$1.2 billion is still needed if the plan is not to be cut back further, leaving unfinished many projects already begun.

India is unable to earn this sum within the time required by exporting to Western countries. Hence she has no alternative but to ask for loans—not gifts, it should be noted—long-term loans at rates of interest she can afford to pay. The loan of \$225 million which the United States made to India a few months ago has been much appreciated, but unfortunately is not enough. (The U. S. loan of \$225 million, incidentally, carried an interest rate of 5.25 per cent, except a portion which was loaned at 3.5 per cent. Russia has loaned India \$258.3 million at 2.5 per cent.)

NEED FOR FOREIGN EXCHANGE

When the exact nature of the problem is understood, it can be seen that India is not merely "trying to develop with other people's money" as is sometimes said. The plain fact is that the underdeveloped countries of the world simply cannot avoid the need of other people's money, since they must buy capital equipment in other countries. The United States also relied heavily on "other people's money" in the early stages of our industrial development. In the eight years between the end of the Civil War and 1873, approximately \$1.5 billion flowed into the United States from abroad to assist our economic development, particularly the development of the railroad system which did so much to open up the West and thus lay the foundation for our subsequent growth. As late as 1913, the eve of World War I, the United States was a net debtor to foreign countries to the extent of \$3 billion (foreign liabilities of \$5.5 billion, minus foreign assets of \$2.5 billion). That war changed this country from a debtor into a creditor nation.

To this writer it seems very much in our national interest to come to India's assistance in her present economic crisis—and crisis is not too strong a word. In our irritation over her so-called "neutrality" in the Cold War we are apt to forget that India is democracy's last great bulwark in Asia. It is true that India has refused to align herself politically with the West, in the sense of entering into formal alliances and military pacts. But the terms "neutral" and "uncommitted" do

not accurately describe her position in the Cold War as far as the deeper, basic issues are concerned.

India is working for essentially the same goals that we are working for: world peace, human freedom and an international order based on law and justice, not force and fear. She differs with us regarding the best way to achieve these objectives. We may believe that she is rather naive in her approach to the world situation, and underestimates the need of mutual-security systems and military preparedness. But these are disagreements over methods, not over objectives.

INDIA AS A FORCE FOR FREEDOM

The democratic nature of India's development effort deserves emphasis. Despite the very urgent need for rapid development, India has rejected all totalitarian short cuts to quick industrialization: forced collectivization of land, food deliveries at gun-point, labor drafts and the other harsh measures employed in Red China and in Russia. India's economic planning violates no basic human or property rights. Her announced goal of creating a "Socialist pattern of society" should not deceive us on that point. That goal does not envision the extinction of private enterprise. The plan calls for an expenditure by private industry of nearly \$5 billion alongside the expenditure by Government, and the private sector is well on the way to meeting this target.

Existing industry is not being nationalized, nor are there any signs that it will be. Apart from railroads and some basic public utilities, the Government plays a very minor role in the Indian economy. Government-owned enterprises contribute only 3 per cent of the total net output of factories in India, and when the plan is completed in 1961, this share will have risen to only 7 per cent. Ninety-three per cent of factory production will still be in private hands. The role of government in economic life will surely increase as time goes on. But Indian socialism has nothing to do with Marxian varieties. It is inspired by British theory and practice and looks to the creation of a "mixed economy" in which private enterprise will remain very important.

In view of all these facts we ought to help the Indian Government in its efforts to give the people of India a more human standard of living. If India's plan succeeds, the groundwork will have been laid for much more rapid progress in the future. All Asia will have been given a dramatic demonstration that communism is not the only hope for impoverished nations, no matter how hard the Communists try to sell that idea. Such a demonstration is badly needed in that hemisphere.

Americans should understand the element of "calculated risk" involved in large-scale economic aid to India. Success of five-year plans and rising standards of living do not automatically guarantee the survival of democracy in India or any other country. There are groups in India (as there are in Western Europe) dedicated to the overthrow of the democratic way of life no matter what its achievements. Those groups appear to be gaining strength to some extent.

On the other hand, even if the Second Five-Year Plan fails, India will not necessarily "go Communist."

The Communist party, though well organized, is small. Its membership numbers approximately 200,000 and it polled only 11 million of some 200 million votes cast in the 1956 elections. Millions of Indians abhor communism for religious as well as political reasons. Nevertheless, it should be obvious that democracy cannot command the allegiance of people indefinitely if it can offer nothing more than a per-capita income of \$55 a year, a life expectancy of 30 years, and millions of frustrated job-seekers. To leave such conditions unchanged in the middle of the 20th century is to court disaster. If disaster comes in India, it will follow in the rest of Asia with terrifying swiftness. And our lives in America would never be the same after that.

There is a final aspect of the question, which, as a Christian people, we should face squarely. India is not an abstraction, a pink blob on the map. Nor is she merely a potential ally or "neutral" in the Cold War, nor only a vexing economic problem for the international community. In the last analysis, India is several hundred million needy people; a hundred million

needy families; millions of mothers and fathers who often cannot find work, millions of children who frequently go hungry, are often sick, and die young. This is not sentimentality. It is hard fact, and a fact we cannot merely brush aside.

Our national interest must be a prime consideration in U. S. foreign policy, but alongside it there is room for Christian love of neighbor. The principle that they who have much should help those in need is solidly built into our American way of life: in our progressive tax system, our social-security legislation and a dozen other ways. Compared with the underdeveloped countries, we are the nation which has much: in resources, in human skills, in capital. We ought to share our abundance with our neighbors overseas.

When Christ was asked "who is my neighbor?" He replied with the story of the Good Samaritan. It is significant that He chose as the central figures in His story two men of different nations, and nations sharply at odds with one another. Christian love of neighbor knows no national frontiers.

Canadian Neighbors

THROUGH THE WINDOWS of the Empire State Express I watched the lovely Mohawk Valley roll past. Even the bleak walls of Sing Sing prison softened in the evening sunlight shining over the Hudson. Suddenly my viewing was interrupted by a smiling man who sat down beside me. He asked me where I was from. I replied that I was a Canadian. "That's quite a wilderness you have up there," he remarked with a good-natured laugh.

Happily, fewer and fewer Americans begin a conversation with their Canadian neighbors on that rather disconcerting note. And not too often any more does one see U. S. tourists sweltering through Montreal in the middle of August, skis strapped to their cars, searching for snow. But there are still quite a few Yankees who consider Canada that big sprawling land "up North" best known for its Christmas trees, hockey players and Lester Pearson's bow tie.

The fact is that the several million Americans who visit Canada this year will find a country very much like their own. From breakfast cereal to bedtime cigarette they can enjoy their familiar brands (usually at slightly higher prices). The food is as "American" as the *Saturday Evening Post*, which they will see on newsstands beside most other U. S. magazines. True, Canadian beer is considerably stronger than the brew in their own ice-boxes, and they won't be able to purchase it in grocery stores or on the Sabbath. Martinis and movies are in

Neil McKenty

short supply on Sunday, when most bars and theatres are shut as tightly as the Bank of Canada.

If the U. S. visitor stops at these similarities, he will return home convinced that Canada is a smudgy carbon copy of his own country—a little roomier (nearly 4 million square miles), quite a bit emptier (just over 17 million people), with squattier buildings and bumpier roads. But the interested and discerning tourist will discover many differences between the two countries, significant and instructive differences.

THE CAPITAL CITY

The most obvious place to look for these is in Ottawa, Canada's capital. From the visitors' gallery in the House of Commons (265 members) our American guest will see and hear parliamentary democracy at work in the country's two official languages, French and English. He will see the Prime Minister flanked by a Cabinet chosen from members of the majority party, which he leads. This is the real Government of the country, a part of, and directly responsible to, the Commons, questioned searchingly each day, not by newspapermen, but by opposition members hoping to uncover weaknesses that may result in the Government's discomfiture or defeat.

Under the leadership of the Prime Minister the Cabinet members determine major policy and pilot important bills through the Commons. If they are defeated on any significant issue—for example, foreign aid—they immediately resign as a body. So complete is the responsibility of the executive to the legislative branch in

FR. MCKENTY, a Canadian Jesuit, has spent the summer assisting the staff of AMERICA.

the parliamentary system that the representatives of the people always have the power to dismiss the executive. The Senate, whose members are appointed for life by the Prime Minister, has little effective power. And the Queen who heads the system, through her Canadian-appointed representative, the Governor General (for Canada is a limited monarchy), has even less. Anglophiles to the contrary, the Crown has no more real executive or legislative power in Canada's everyday political affairs than Madame Chiang Kai-shek has in the United States.

This is not at all to imply that Canadians think lightly of the monarchy as a hopeless anachronism, or could easily be persuaded to reject it. On the contrary, the Crown, in the person of Canada's gracious Queen Elizabeth, symbolizes for them the history and values they hold in common—beyond the partisanship and pettiness of political strife. Most Canadians would continue to have it so.

THE PROVINCES

Not only in Canada's capital but also in the provincial legislatures (Canada, like the United States, has a federal system), our U. S. visitor would find differences. There he might see monies being voted for elementary education for separate (mostly Catholic) as well as for public schools. (Canada has its counterparts to Protestants and Other Americans United, but they have never succeeded in raising an insurmountable wall between Church and State.) Should the visitor inspect the Dominion's judicial system, he would find judges appointed by the Government during good behavior dispensing justice with a minimum of courtroom flamboyance and a maximum of fairness.

If he wants a closer look at the face and the peoples of the Dominion, the American sightseer can travel on the longest privately owned railroad in the world (Canadian Pacific), its publicly owned twin (Canadian National) or the Government-controlled airways. A ride on any of these, or on Canada's only subway (in Toronto), might place him beside a Negro or one of the thousands of European immigrants who have arrived since the war. And he would find little or no color problem in Canada. One recent American Negro visitor remarked on this: "Toronto is the only place I have ever been where people don't seem to notice that I am colored."

Because of her composition Canada simply had to learn the lessons of racial and religious toleration or perish as a nation. Her two great peoples, French and English, understand well that respect for their differences is better than recrimination. Though the country is predominantly Protestant, several of its Prime Ministers have been Catholic and many of that faith have led political parties. Speaking recently in St. Paul's Cathedral in London, the Anglican Archbishop of Quebec praised the religious harmony which exists in his own province, where Catholics are a majority:

After 23 years as Bishop and Archbishop of Quebec, I can devoutly thank God for the courtesy,

kindness and understanding which have been accorded to us by the bishops and clergy of the Roman Catholic Church and the general good will of the provincial authorities. . . . I wonder whether there is anywhere else on the face of the earth where two races have lived together so successfully in mutual respect and affection.

PEOPLE AT HOME

Naturally enough, Americans would find Canadian homes much like their own. One difference is that the Canadian TV and radio programs seen and heard in them are under the broad direction of a Government agency. While the average wage earner brings home a little less pay than his American friend, his living costs are lower and so are his taxes. And every month the mailman leaves a welcome Government "baby bonus" check for families with children of 16 years and under. A non-contributory old-age pension plan provides for senior citizens, and this year Canada's security benefits were extended to cover hospital care.

Since Canada's marriage laws are strict, the country's divorce rate is low. In 1955 there were a little over 6,000 divorces in a population of 16.5 million; during the same period the United States, with its population of 168 million, had 377,000 divorces. Two provinces, Quebec and Newfoundland, have no divorce courts at all. Applications for divorces from those areas are examined by a Senate committee in Ottawa and a special act of Parliament must be passed in each case.

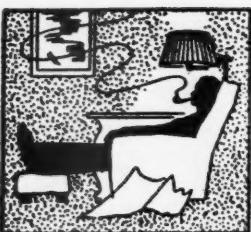
Canada's many differences from the United States in no way diminish her great debt to the Americans. The Dominion's federal system is modeled on theirs (though the central Government in Canada was given much stronger powers), and her thriving economy and social-security program would not have been possible without massive U. S. investment (now estimated at \$12 billion). For quite a while to come Canada will depend heavily on American capital, just as she will continue to buy more from her wealthier, more productive neighbor than she sells to her.

But Canada has more to sell than pulp and petroleum. She offers the example of a land in which two peoples of different racial and religious origin live in harmony, where the power is really held by the elected representatives of the people and the head of the state is above politics, where witch-hunting and hearsay evidence are swiftly punished by independent courts, and where legislation looks to the security and the sanctity of the family.

These are values which Americans and Canadians hold equally dear. We should trade with them freely and export them to the world. They represent, far better than any increase in our national production, what we can offer together for peace and social justice.



Feature "X"



MR. SALMON writes movingly about the problems that the blind must face in their daily lives—and which seeing persons scarcely advert to. He is presently executive secretary of the Industrial Home for the Blind, Brooklyn, N. Y.

LEGEND AND SUPERSTITION have always worked to create an aura of misconceptions around any group of persons who differ from the rest of society in some superficial physical or cultural characteristics. People tend, whether through intolerance, ignorance or simple convenience, to generalize, to set apart and to label a group of men and women whose differences from themselves they do not fully understand—blind persons, for instance.

It is said that "the blind" have a sixth sense, or are blessed by a natural compensation with extraordinary hearing powers. These and other references to "the blind" are generalizations that have no basis in fact. They suggest differences from the sighted majority that do not exist, and imply an imaginary uniformity among blind people.

Only one common denominator does exist among the 340,000 blind persons living in the United States: as a result of accident or sickness, they are in stages of blindness that range from having no sight at all to being able to see well enough to travel and to read headlines.

Let us attempt to draw aside the curtain of superstition and misconception about "the blind"—let us enter the home of a blind person and see how he goes about the business of everyday living.

As we might suspect, the routine day of a blind man differs little from our own. Watching him, we are amazed by the easy and natural way in which he conducts himself in the familiar experiences of personal grooming, performing household jobs, eating and traveling. These qualities are not easily won, of course, and his ability and self-confidence have been gained through hundreds of hours of painstaking trial and error, sometimes filled with overpowering feelings of frustration and discouragement.

Many ingenious devices are available that aid blind persons in the performance of such activities as dressing and cooking. Clothes are selected from the wardrobe by touch—a chill in the air will send fingers in search of a rough tweed jacket, or a favorite suit is selected by a brailled tag sewn on the lining. With clothes kept in systematic order, picking out the day's apparel is not difficult. Different colors of shoe polish can be identified by smell. Important personal effects are the brailled wrist watch and the wallet holding different denominations of bills folded in different ways.

When a blind person knows the position of furniture and the layout of rooms, he is able to maneuver around his house with comparative ease. Still, a half-open door or a frayed bit of rug can cause a painful accident. Sighted members of the family learn to help prevent these unfortunate occurrences.

Watching a young housewife who is blind go about her numberless chores is an enlightening experience. She can do just about everything her sighted neighbor can, and just as efficiently. But again, these acquired capabilities are the result of learning and relearning: suffering burnt fingers in the struggle of trying to iron by touch; shopping for a family without seeing the food on display. Help is again forthcoming in the shape of brailled labels for food containers and a wide variety of special kitchen instruments—even a brailled gauge on a pressure cooker. All of these devices are only slightly different from conventional equipment. Many ordinary kitchen utensils are used by blind persons, who find that they easily meet their needs. New skills are developed, and the persevering housewife is soon mistress of her home.

When a blind person moves outside the house, new problems confront him. Walking down the street is easy—he has learned from an instructor how to swing his light aluminum cane in a "safety arc" in front of him. At a street corner he can tell the direction of traffic by ear; and, if no one offers to guide him, he moves when he hears other pedestrians around him move. The complicated procedure of boarding a bus or subway is again accomplished by recognition of familiar sounds and an occasional question to a passer-by, as well as by memorizing schedules.

The difficulties confronting a blind person are many, but through courage and perseverance, as well as sound professional help, most of them can be overcome. It is not magic or a sixth sense, but only hard work and extensive training that produce results such as we have mentioned. In New York City, for instance, agencies like the Industrial Home for the Blind in Brooklyn, the Lavelle School for the Blind, conducted by the New York Archdiocese, and the Xavier Society for the Blind play an indispensable part in this training.

What about the problems that arise when blind men and women come in contact with sighted persons? Offers to help on the part of seeing people are well-intentioned, but sometimes good intentions misfire. A common error is that of the athletic pedestrian who grabs a blind person's arm and propels him across the street, not realizing that the one he is escorting can't judge where the curb or other obstacles are when he is being pushed like that. The correct method, of course, is to offer one's arm to a blind person.

Oversolicitousness, or expressions of pity and wonder, are never asked for and seldom appreciated. But help offered in an intelligent and realistic manner will benefit both parties. A natural approach is the best approach—a simple realization that blind people are, after all, people just like the rest of us, who want to enjoy to the fullest every moment of living in this world, and can do it like anyone else.

PETER J. SALMON

BOOKS

The Economic and Moral Evil of Apartheid

THE POLITICS OF INEQUALITY:
South Africa since 1948
By Gwendolen M. Carter. Praeger. 535p.
\$7.50

In this acute and definitive study of politics, personalities and movements in the Union of South Africa, Dr. Gwendolen Carter, professor of government at Smith College, has provided not only a very complete reference work and guide to South African politics of the past ten years, but also a searching, critical and sympathetic analysis of the South African situation. The present reviewer, who spent in the Union eight of the ten years covered in the book, cannot but marvel that the four or five extended visits which Miss Carter paid to the Union sufficed to provide her with such insights as are commonly denied to, or ignored by, South Africans themselves.

Dr. Carter does not leave us in doubt in regard to her own judgments and sentiments. The book is not an arid and "objective" catalog of "facts." Rather, her insights and her intellectual and political concern lead her first to see that the dilemma of South Africans, black and white, is more baffling than most liberal *uitlanders* have been able, or have cared, to recognize; and second to recognize in Afrikaner aspirations genuine elements of political, moral and religious idealism.

The Dutch Reformed Church, for example, has its Marais and its Keet as well as its Malan and Hanekom. But Miss Carter's insights into the realities of South African economics and of human nature lead her to point out trenchantly that *apartheid*, the rigid separation of black and white, is incompatible with the economic and industrial development of the country, that it "offers both a myth for the future and rationalization for the present" (p. 271) and "an escape from the responsibility of coping in a more equitable way with the immediate demands of a multiracial society" (p. 272).

Miss Carter provides us with equally searching analysis and comment on the political potentialities of English-speaking organizations. For example, the United Party and the war-veterans' Torch Commando are scrutinized and their ineffectiveness accounted for. Readers of AMERICA will no doubt note

with thankfulness the record of the Roman Catholic Church's opposition to *apartheid* legislation and practice, in particular in regard to the Bantu Education Act (p. 107). It is, in fact, from Anglicans (p. 108) and from Roman Catholics that the most effective opposition to *apartheid* has come.

The choice that lies before Christians today in South Africa is that between a politically determined theology or a theologically determined politics, though it is not within the scope of Miss Carter's purpose to say so. But her study at least implicitly raises the question whether South Africa's problems, and indeed those of any other country, can be solved at any level less profound than the religious. She nowhere rightly raises this question, but in *The Politics of Inequality* Miss Carter manifests a searching and serious concern which will make her book indispensable to all who seek to understand and to transform race relations in the South Africa of today.

ROBERT CRAIG

Quiet But Strong

THE CHOICE
By Michael McLaverty. Macmillan. 239p.
\$3.75

One of the most sympathetic and none the less convincing characters in recent fiction is Tom Magee, modest and hard-working assistant stationmaster of the Irish town of Rockcross, devoted and gentle husband of a wife dying of cancer, fond but perturbed father of three daughters and of a son studying for the priesthood.

When his wife, Mary, dies, early on in this quietly moving story, Tom is desolate and faced with the problem whether to follow his own desires and apply for transfer, preferably to his home town of Monabeg, or to remain at Rockcross to continue as protector and refuge for Julia, married to a clumsy braggart, and Mag, married to a sickly draper's clerk. His youngest daughter, Alice, helps him decide for the change, as does his sister-in-law's declaration of her love for him. But all does not go well at Monabeg. Alice falls in love with a constable; Jim O'Hara's poteen still is raided and Jim is jailed; so the townspeople are sure that Tom has turned informer.

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By John E. Beahn. A fictionalized portrait of the saint, showing the Bishop of Geneva as a tender, mild and honest prelate and director of souls, but forceful and intransigent toward the errors of Calvinism and the snares of luxurious living. Written as a personal reminiscence by his cousin-secretary, the book creates an atmosphere of first-hand intimacy and familiarity with the saint so the reader feels that he knows St. Francis de Sales as a living person and a respected, admired friend. \$3.75

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Cardinal Feltin, Archbishop of Paris



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In spite of the seeming triteness of these major complications, there is a nagging suspense developed that twists at the heart, and if all does not end happily, it is the way things happen in life. *The Choice* gives an honest picture of a real Ireland; a majority report more realistic than the usual negativism of the commonly acclaimed Irish writers. I would recommend it to all readers.

R. F. GRADY

Picking the Paperbacks

LEND ME YOUR HANDS, By Bernard F. Meyer, M. M. (Fides Publishers. 241p. \$1.50). A handbook of Catholic Action techniques that strikingly shows how to put the teachings and example of Christ into our everyday life. With many salient examples based on his wide experience, Fr. Meyer has written a book that should be in the hands of every Catholic who wants to help in "restoring all things in Christ."

CONVERSATION WITH CHRIST, by Peter-Thomas Rohrbach, O.C.D. (Fides Publishers. 171p. \$1.25). This is an invaluable guide to the practice of mental prayer. In clear, concise language it presents the method of meditation based on the doctrine of St. Teresa of Avila in such a way that anyone who follows it will be able to deepen his spiritual life despite the difficulties that lie along this "royal highway."

THE FLAMING HEART, by Mario Praz (Doubleday Anchor Book. 390p. \$1.25). A stimulating collection of essays by Professor Praz on the impact of Italian thought, literary and philosophical, on the great English writers from Chaucer to T. S. Eliot. With great scholarship he delineates the influence of the classical and spiritual ideas which have enriched the world of English literature.

FOR THE SAKE OF HEAVEN, by Martin Buber (Meridian Books. 316p. \$1.45). The world of the Hasidim, a Jewish religious movement of great mystical fervor, is brought to life in this chronicle which retells in fictional form episodes that occurred in Poland during the Napoleonic wars at the end of the 18th century. Poetically told with the simplicity of a folk tale, it reveals the eternal search for the living word of God.

A HISTORY OF THE UNITED STATES, by William Miller (Dell Publishers. 512p. 75¢). A lively and readable general history

of the United States for the modern student and average reader. Beginning with the European ferment which sparked exploration and colonization to the New World and coming up to the present age of wide prosperity and scientific advancement, the story of our growth and development is told with knowledgeable authority.

THE MARBLE FAUN, by Nathaniel Hawthorne (Pocket Books. 388p. 35¢). A visit to Italy inspired this last major work of Hawthorne, a novel he himself felt was his best work. His intense interest in the problem of sin and suffering is presented with great psychological insights in this absorbing story that has so long retained its popularity.

THE F. B. I. STORY, by Don Whitehead (Pocket Books. 459p. 50¢). With the full cooperation of J. Edgar Hoover and the FBI personnel, the complete inside story of the Bureau is revealed in this engrossing book. In graphic journalistic style, the big cases since the start of the organization in 1908 are brought to life. These stories behind the headlines reveal the aims and methods of this professional law-enforcing agency.

HELEN DOLAN

FILMS

A TIME TO LOVE AND A TIME TO DIE (*Universal*) is a film adaptation of Erich Maria Remarque's novel about Germany on the verge of defeat in World War II, put out by the same studio that made screen history nearly thirty years ago with the same author's World War I novel *All Quiet on the Western Front*. Though lavishly and lovingly produced in Technicolor in the appropriate German locations, and in general worth seeing, the new movie seems much inferior to its predecessor.

One obvious reason for this is that Remarque was not able to make literary lightning strike twice in the same place; the first book, in short, was better than the second. Another reason is that the current movie is curiously uneven in quality.

There is perhaps a more fundamental reason, however, which is the fault neither of author nor moviemakers. The first world war gave rise to a simple and universal revulsion against war that was comparatively easy to synthesize and convey in novel form. In the peaceless post-World War II era, hindsight viewpoints are both more sophisticated and infinitely more diverse. Un-

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der the circumstances, the chances of producing a work that any appreciable segment of the population would hail as a classic or feel an emotional identification with are greatly diminished.

A *Time to Love* attempts to meet this difficulty by providing a little bit of something for everybody. Its background contains some intimations of the atrocities rising out of nazism, as well as ample evidence of the existence of "good" Germans; and, almost in passing, an ambivalent view of the Russian enemy on the Eastern front. Besides this, the picture tries to convey the particular "feel" of both the battlefield and the home front as the Third Reich went through its death agony. Not surprisingly, this overambitious undertaking results in superficialities of treatment, misplaced emphases and a fair number of inept performances.

Though the film's background is sketchy and not universal in connotation, its main theme is of the kind traditionally supposed to appeal to everyone: a love story. The traditional boy and girl are played by two screen newcomers: John Gavin, who is personable, promising and still a little wooden; and

Lilo Pulver, who is perfectly delightful. The romance of these two young people—the girl who has maintained her integrity in the prevailing atmosphere of political madness and the soldier on leave who grows in stature as he faces up to the evil implications of nazism—is surprisingly pure and very touching.

It was, I suppose, courageous on the part of the movie's makers to let it end unhappily. But whereas the soldier's death in *All Quiet* had a tragic irony, the hero's death under rather similar circumstances in the new movie seems merely a script-writer's contrivance. [L of D: A-II]

A TALE OF TWO CITIES (*Rank*). I am not sure that it would be possible to make a satisfactory film version of Dickens' highly colored French revolutionary classic. In recent years, to be sure, there have been some excellent film treatments of other Dickens' novels, notably *Great Expectations* and *Oliver Twist*. Besides, if one is old enough, one is likely to harbor rose-colored nostalgic memories of Hollywood's 1936 version of *A Tale of Two Cities*. This old movie had two great advantages, however. It

was filmed when the economics of movie-making were such as to permit the assembling of 2,000 extras for the storming of the Bastille. And it was made before audiences developed an allergy to sentimentalized romanticism.

The present British version was written by T. E. B. Clarke (author of many of the best recent English film comedies) with an eye to reducing the unwieldy story to manageable proportions and also tempering its high-flown romanticism with a little realism. But Sidney Carton, the drunken failure who goes flamboyantly to the guillotine in place of his successful rival in love, is not a figure that takes kindly to realistic appraisal, and neither are a good many other characters in the book. Reducing them to merely human dimension makes the movie seem quite flat, though Dirk Bogarde is quite good as Carton, especially in his early, sardonic moments; and the film in general is a good enough introduction to the book. [L of D: A-I]

THE NAKED AND THE DEAD (*Warner*). For screen purposes Norman Mailer's best-selling war novel presented particularly difficult disinfecting prob-

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AMERICA'S BOOK-LOG

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1. **AUTOBIOGRAPHY OF ST. THERESE OF LISIEUX** Translated by Ronald Knox. P. J. Kenedy & Sons, \$4.50
2. **THIS IS THE MASS** By Daniel-Rops, Fulton J. Sheen and Yousuf Karsh. Hawthorn Books, \$4.95
3. **THOUGHTS IN SOLITUDE** By Thomas Merton. Farrar, Straus & Cudahy, \$3.00
4. **YOU** By M. Raymond, O.C.S.O. Bruce, \$4.50
5. **MORE THAN MANY SPARROWS** By Leo J. Trese. Fides, \$2.95
6. **EDGE OF TOMORROW** By Thomas A. Dooley, M.D. Farrar, Straus & Cudahy, \$3.75
7. **THEOLOGY FOR BEGINNERS** By Frank J. Sheed. Sheed & Ward, \$3.00
8. **ST. BERNADETTE SOUBIROUS** By Msgr. Francis Trochu. Pantheon, \$4.95
9. **MASTERS OF DECEIT** By J. Edgar Hoover. Holt, \$5.00
10. **THE SAINTS: A Concise Biographical Dictionary** Edited by John Coulson. Hawthorn Books, \$12.95

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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 BOSTON, Benziger Bros., Inc., 95 Summer St.
 BOSTON, Pius XI Cooperative, 185 Devonshire St.
 CHICAGO, The Thomas More Association, 210 W. Madison St.
 CINCINNATI, Benziger Bros., Inc., 429 Main St.
 CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.
 CLEVELAND, Catholic Book Store, 1789 E. 11th St.
 CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.
 COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
 DALLAS, The Catholic Book Store, 1513 Elm St.
 DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
 DETROIT, E. J. McDevitt Co., 1230 Washington Blvd.
 DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
 GRAND RAPIDS, McGough & Son Co., 40 Division Ave., S.
 HARRISBURG, The Catholic Shop, 222 Locust St.
 HARTFORD, Catholic Library of Hartford, 138 Market St.
 HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.
 KANSAS CITY, Mo., Catholic Community Bookshop, 301 East Armour Blvd.
 LOS ANGELES, C. F. Horan & Co., 120 W. 2nd St.
 LOUISVILLE, Rogers Church Goods Co., 129 S. 4th St.
 MANCHESTER, N. H., Book Bazaar, 410 Chestnut St.
 MILWAUKEE, The Church Mart, 779 N. Water St.
 MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
 NASHVILLE, St. Mary's Book Store, 508 Deaderick St.
 NEW BEDFORD, Keatings Book House, 562 County St.
 NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.

lems. The finished product raises grave doubts as to whether the effort was worth while.

Besides deleting the obscenity and/or profanity, scenarists Denis and Terry Sanders' most pressing task was to alter the function and emphasis of the three main characters: a general (Raymond Massey) who believed that hatred and fear were the controlling ingredients of military discipline; an idealistic and humanitarian lieutenant (Cliff Robertson); and a brutal, natural killer-type sergeant (Aldo Ray). The purpose of the transformation was to eliminate the book's nihilism and antimilitarism. This juggling feat has been accomplished satisfactorily enough so that the film gives at least lip service to conventional sentiments of morality and patriotism. What has not been done is to make the story convincing or even intelligible.

The bulk of the picture is taken up with a patrol behind Japanese lines. In the course of it the blood flows freely (in Technicolor) and the mortality rate is high. So, unfortunately, is the incidence of glaring improbabilities, narrative loose ends and other examples of unaccountably sloppy film technique. [L of D: A-II]

MOIRA WALSH

THE WORD

If there is a splendor in the proclamation of our guilt, there must be more splendor yet in the proclamation of our acquittal (II Cor. 3:9; Epistle for the Twelfth Sunday after Pentecost).

"Of all St. Paul's epistles, I think II Corinthians demands most courage on the part of the translator; we have lost the clue to it in great measure, from knowing so little about the situation it was intended to meet." Thus Msgr. Ronald A. Knox. Whether there be question of translator or commentator, shall the mouse rush in, squeaking and scurrying, where the lion fears to tread? Well, let us be calm.

Certain it is that in this particular writing Paul is oddly on the defensive; this latter letter to the Church at Corinth is, in spite of passages of unsurpassed depth and eloquence, a laborious and painstaking *apologia pro vita sua*. As has been remarked previously, the Corinthian converts provided the Apostle of the Nations with his dullest headache and his sharpest heartache. These people were so very Greek: touchy, like Achilles; explosive, like Ajax; restless, like Odysseus; satirical, like Aristophanes; flashy and cynical,

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like Euripides. Vital and dynamic as they were, they clearly had the makings of magnificent Christians, but their conversion might be expected to be as it was: uncertain, embattled, precarious.

Manifestly, Paul doesn't want to lose his Corinthian converts, and seems not at all sure that he won't—lose them, that is, to some rival, independent and doubtfully Christian proselytizer. St. Paul is *careful* in this letter; and consequently uneasy. Caution was hardly his strong point.

In the immediate context of our present liturgical Epistle, Paul denounces the need (a curious one) of the true apostle of Christ for *letters of recommendation*. There follows a touching and eloquent passage: *Why, you yourselves are the letter we carry about with us, written in our hearts, for all to recognize and read. You are an open letter from Christ, promulgated through us; a message written not in ink, but in the spirit of the living God, with human hearts, instead of stone, to carry it.*

The apostle is thinking, of course, of his favorite, his habitual contrast: the total superiority of the new law of Christ over the old law (graven in stone) of Moses. That superiority is seen in the nature of the new dispensation (*a spiritual, not a written law*) and in its vivifying effect (*the spiritual law brings life*). Indeed, that superiority extends to the very promulgators or apostles of the new law. If Moses, in giving God's commandments to the people of Israel, was suffused with a heavenly brilliance, there must be a spiritual aura or glow, a *brightness*, a *splendor* about the true apostle of Christ and about the noble work he does.

This remarkable contention of Paul's is apt to make a contemporary Catholic priest sufficiently uncomfortable. Still, there can be no question about the brilliant aura or glow that always will surround the great apostolic names: Paul himself, Patrick, Xavier, Mother Cabrini. And if that warmth, that radiance—it is, at least in great part, the apostle's own holiness, his own inner love of God in Christ—be not always as perceptible as it might be in the workaday worker for souls, let neither the apostle nor his people altogether lose heart. There may yet be a fairer brightness, a truer splendor in the *fact* of the priesthood and the *fact* of the apostolate than our mortal eyes, even brightened by faith, can here discern.

At all events, let us try, priests and people together, to be in very truth the splendid thing that Paul has said: *You are an open letter from Christ.*

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